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- VI. (a) Would you like to *know for certain* about the future life, or (b) would you prefer to leave it a *matter of faith*?

#### HINTS FOR COLLECTORS.

1. Answers should be collected by preference from educated adults.
2. Collectors should fill up their own papers first, and get the others answered *independently*.
3. Any answer, AFFIRMATIVE OR NEGATIVE, is valuable as a psychological fact.
4. Even a *refusal to answer* is a valuable indication of feeling, which it is important to record. In such case, the collector should, if possible, ask the reason of the refusal, and should then fill up a census paper with the name, etc., of the refuser, inserting the reason given for refusing under the head of *Remarks*.

The name, address, sex, age, nationality and profession of those who answer is also asked for.

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#### BOOK REVIEWS.

ETHICAL DEMOCRACY: ESSAYS IN SOCIAL DYNAMICS. By Professor D. G. Ritchie, G. H. Perris, J. R. MacDonald, J. A. Hobson, Professor J. H. Muirhead, Zona Vallance, F. J. Gould, Margaret McMillan, Professor Adamson, Christian Collin, and Dr. Stanton Coit. Edited for the Society of Ethical Propagandists by Stanton Coit. London: Grant Richards, 9 Henrietta street, W. C., 1900.

The subject matter of this book is described in the Editorial Preface as "the relation of democracy to the process of evolution in history, to international coöperation, to industry, to the family, to woman as a social factor, to the moral instruction and education of children, to the philosophic habit among the people, to literature and art in general, and to the inner springs of human conduct. Each of these topics forms the subject of a special essay in this volume."

There are eleven essays, each one by a different writer. Great catholicity has been shown in the choice of the essayists. Each one holds a more or less different point of view from all his fellows, in philosophy, politics, and methods of social reform. For this and some other reasons, the book is more interesting as a revelation of the modes of thought, and of the aims and ideals of

of experience and unity of view. It is probable, however, that authority is one of the last things any of the writers concerned would desire to claim or exert, and in days like ours when we tend more and more to carry on our education in public, nothing but good can result from a published discussion by earnest and thoughtful people of topics which are of the first importance in the life of a community.

There is one common problem before all the writers, viz., how best to moralize a community; there is one common recognition that the supremest good in a community is the individual character of its members: but there is considerable difference as to means of moralization, and as to the moral effects of various methods. There is a preponderating tendency in the volume (in spite of disclaimers) to look to legislation, and to expect spiritual results from material conditions and from mechanical arrangements. There is also an absence of the recognition of any principle whereby we might be helped to know in what respects legislation can aid the development of character and in what respects it may thwart it. This seems to the present reviewer the gravest defect in the book.

One is grateful to Miss Vallance for her discriminating and vigorous emphasis upon motherhood as *das ewig-weibliche*, and for her noble insistence on the spiritual side of motherhood—that educated and educative tenderness, which, whether within the family or without it, is woman's finest gift to the community. But one's gratitude makes one's regret the more keen that Miss Vallance too looks for the conservation of her pearl without price, the development of this heart of womanhood, to the intervention of state economics, rather than to the development of mind and conscience in family life.

The most interesting essay in the book is that on Literature and Life, and this in spite of the fact that the writer does not always seem to discriminate clearly between life and literature. His judgments about the latter are apt to be too much on all fours with his judgment about the former, and *vice versa*. Nevertheless the whole essay is vigorous and fresh and full of a fine buoyancy and hope, too often absent both from the literature and the life of to-day. He says: "The association of images and emotions which the artist and his public go through, is a goal in itself, just as every victory in the struggle for life is a goal in itself, besides opening up a vista of further victories" (p. 265). "Art is useful

in the same way as play is useful. But no imaginable play can be more useful to modern man than the art which develops a sailor-like love of moving on in a world of endless change and makes us feel at home on a coastless ocean of time" (p. 265). "Whatever the final result, whether idyllic or tragic, the struggle for life is worth living for the sake of the struggle itself. The trial of strength under high pressure sets the wonderful machinery of man going at full speed. There is a sense of vital victory in every telling effort" (p. 266). "If we do not take the playing instinct of animal and human nature into account, we get a misleading and enormously pessimistic impression of the evolution of life. Life has only in part been a struggle for existence. To a very great extent it has been a struggle for the sake of the struggle. To feel his faculties grow, and the bow of his energy bent to the utmost, is to man and beast a hire which is worth the labor" (p. 267). "In 'Romeo and Juliet' Shakespeare has shown us the spirit of love rising out of the old bloody family feud—love to the death blossoming out of war to the death, the very history of life in the shortest sum" (p. 281). "To combine that *struggle for right*, which has been the leading principle of Western civilization, with that spirit of *all-embracing love*, which is the greatest gift to mankind from Eastern culture—such a synthesis seems to be the central problem of life. If the problem is rightly put, the solution, of course, cannot lie in Tolstoi's abandonment of the active struggle for right. That is a one-sided Eastern view of the matter. Nor can it lie in Nietzsche's brutal and short-sighted application of the Darwinian law to human life. It can only lie in the closer and closer interweaving of universal sympathy with the active struggle for the liberation of the highest faculties of all—if need be, against their owners" (p. 281).

It would be impossible in the space at our disposal to give any detailed account (much less any detailed criticism) of the individual essays. One cannot avoid an uneasy feeling that the multiplication of books of this kind may dissipate time and energy of mind that could be more profitably employed in the study of some one really good thinker, or even of some one really great book. But doubtless there are many persons interested in these subjects who are deterred from grappling with the great books because of the more severe simplicity which is apt to characterize great books. Such readers will be attracted by the journalistic, up-to-date manner of most of these essays, a manner which while it makes those

essays that are characterized by it more fit for the platform than the library may yet act as a decoy to lead to higher things.

MARY GILLILAND HUSBAND.

LONDON.

PARTEIPOLITIK UND MORAL. Von Dr. Friedrich Paulsen.  
Dresden: v. Zahn & Jaensch, 1900.

The question of party politics and morality is always a timely one, and it is interesting to know what a thinker like Professor Paulsen has to say on the subject. Philosophers usually find it impossible to accommodate their thoughts to the collective mind, and therefore are apt to look upon all party life as incompatible with their sense of truth and justice. Like the philosopher in Plato's "Republic," "they hold their peace and go their own way." And they are certainly not alone in this respect. Attention is frequently called to the fact that in this country the so-called "better element," men of moral refinement, take no serious part in public life, but leave the affairs of city and state to the "practical politicians," who are in the business "for revenue only." Indeed, the term *politician* has almost become synonymous with dishonesty, and there are few persons, even in public life, who would be willing to accept the title *sans phrase*.

There are, of course, legitimate reasons for this pessimistic feeling. Still, we cannot approve of the attitude of those who allow this feeling to cripple their action, and who simply repudiate all party life as immoral and unnecessary. A little thought will show the teleological necessity of parties and justify their existence, and it is highly important that their *raison d'être* be made clear. This Professor Paulsen has done in an admirable manner in a recent lecture, which is now published in pamphlet form, and which deserves to be widely read. Parties, he finds, always arise and must arise where an unorganized mass has to act as a unit. Without division into parties such unified action would be impossible. Political parties are the means of bringing out the different interests represented in a state and of thus securing the health of the whole. They are based upon the interests, let us say, upon the self-preservative, self-assertive impulses, of the different groups in a society. The views and theories of a party are of secondary importance; they are the products of party interests, which constitute the basis of a party's existence. Every group aims to pre-